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"the best speaker in the town." The two offices may sometimes have been combined, but it is evident that they were usually distinct.

In Tukabahchee and all of those towns of which the ancient organization has been preserved, either in the memories of the Indians or in fact, there were three general classes of war officials. The highest were the tástánágálgi, the next in rank the imala łákálgi, or "big imalas," and the third the imala łábotakálgi or "little imalas." At Tukabahchee, and probably in the greater number of towns, the tástánágis sat at the western end of the north bed, but, as I have shown elsewhere, their position varied, and sometimes the tástánágis and imalas were seated in different beds. The Tukábahchee arrangement is given by Hawkins as that in Kasihta in his time. He does not indeed give the Indian names of the various grades of warriors but he states that there were three of them and that promotion was regular from lowest to highest. In most towns the tástánágis and imalas received their positions on account of warlike feats, not because of ancestry or clan connection. One of my informants said that a tástánágí was a man who "carried out the determinations of the town." The leader of the tástánágis was usually known as the tástánágí łáko, "big warrior," and Hawkins states that he was selected from among the tástánágis by the miko and isti átcagágí.[26] According to the same writer the highest title to which a warrior could aspire was that of "Great Leader" (Is-te-puc-cau-chau thlucco [isti pákatca łáko]), which required "a long course of years and great and numerous successes in war." The head warrior of Tukábahchee was known as the Tástánágí simiabaiya.[26] He was privileged to call the whole town together. According to a Coweta informant, in his town the tástánágis were elected by the head men of the town from the Red clans, but, although it is probable that, on account of the theory regarding them, more warriors would arise from the Red than from the White clans, they were certainly not drawn exclusively from such clans. These officials all had to do with war and with the ball game which is called "the brother of the war." War, while decided upon in council, was announced by the Big Warrior. According to a Coweta informant ball games were arranged by the Big Warriors of the towns concerned, each taking such assistants as he desired, but in Kasihta there was a special official, the halísi tástánágí, who attended to such matters. The Tástánágis were also the native police, the Big Warrior being "chief of police"; they carried out the decisions of the miko and the isti átcagágis, and they punished any one who

FIG. 102.—Face painting used by the Tuskegee Indians. The spots in solid black represent red; the cross-hatched spots green

[26] Hawkins in Ga. Hist. Soc. Colls., vol. III, p. 72.

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624 failed to obey the laws and regulations of the council or who failed to attend the annual busk. When matters of great importance were •625 to be discussed they were called over to the Chiefs' bed to take part in the deliberations; on other occasions matters were sent over to them to be ferreted out.

As happened with the henihas, the functions of the tástánágis became much altered in later times, and in many Seminole towns there was but one tástánági, who took the places of the old yatika and chief's heniha. In Tuskegee they seem to have supplanted both the subordinate mikos and the isti átcagágí as counsellors to the chief. Speck says that they "formed the chief's council which decided matters of public importance," and that they "were the actual potentates of the town in affairs of war or in its relations with other tribes."[35] They also acted as a local police, and executed the sentences imposed upon criminals by the local courts established after the removal to Oklahoma. This, however, was really a continuation of their duties as police officers for the old council of chiefs.

624 Milfort speaks of the "tastanégy" as if he were the head war chief 701 of the entire Creek Nation, but ordinarily there does not appear to have been a permanent official of this kind. Nevertheless what he has to say of this official is probably applicable to the tástánágí láko of each town:

"His mission consisted in directing all of the war operations, in taking all measures necessary to revenge an injury inflicted on the nation and in defending its rights. He was invested with authority sufficient for this purpose; but this authority, which made him the first sentinel of the state, the father and the buckler of the motherland, lasted only so long as the danger; once peace was reestablished and the troops returned into the bosom of the nation, he again became a plain citizen, and was only the first soldier. If he had not given occasion for any complaint during the exercise of his authority, he always preserved the right to resume his post on the first necessity; and for that same purpose he was charged with the duty of watching over the public safety continually, and informing the peace chiefs of injuries inflicted on the nation, or matters which might disturb its tranquillity."[36]

624 Milfort's description of the ceremonial to which he claims that he 701 was subjected when he was made tástánágí is also worth reproducing. 796 As above stated, the position which he assigns to himself was altogether superior to that of an ordinary tástánágí, but under McGillivray many innovations were introduced into the Creek political organization, and a head warrior for the entire nation may have been one of them. Whether Milfort actually went through such a

[35] Speck, in Mem. Am. Anthrop. Assn., vol. II, p. 113. [36] Milfort, Voy., pp. 226-228.